

law. This legislation clarifies the Superfund Act to ensure that the product of scrap recycling is not subject to Superfund liability if certain standards are met.

S. 607 does not exempt from Superfund liability recyclers who operate contaminated facilities. Nor does it exempt from Superfund contamination caused in whole or in part by waste generated during the course of processing recycled materials.

My support for this legislation is not unconditional, however. During a review of this legislation I have identified a serious flaw in S. 607, as introduced. The language that appears in section 127(b)(2)(E) is drafted in a way that would, I believe, achieve exactly the opposite result that the bill's sponsor intends.

After discussing this issue with industry and environmental groups, I have concluded that the best thing to do is support the bill and work to correct the error in the legislation. I have received assurances by the industry supporters of this legislation that they will not allow this error to stand, and will work to have the problem corrected. I will join with them in this effort. ●

#### READY FOR THE WORLD

● Mrs. KASSEBAUM. Mr. President, the Honorable Edward W. Brooke, our distinguished former colleague from Massachusetts, recently delivered an outstanding speech entitled "Ready for the World" at the First Alpha Scholarship Forum in New Orleans. His remarks were befitting of the inaugural Charles H. Wesley Memorial Lecture.

Mr. President, I trust that our colleagues will benefit from Senator Brooke's thoughtful remarks as I have, and I ask that the text of his speech be printed in the CONGRESSIONAL RECORD.

The speech follows:

#### READY FOR THE WORLD

(By Brother Edward W. Brooke)

#### 1. WESLEY'S EXAMPLE AND LEGACY

Dear Brothers and guests, I cannot tell you how privileged, honored and humbled I feel to have been chosen by our General President, Brother Milton C. Davis, to deliver this First Charles H. Wesley National Lecture. When I was initiated into Alpha Phi Alpha nearly six decades ago, Dr. Wesley was our General President. I came to love him and admire him. He was my brother, my leader, my teacher and my friend. I have never stopped trying to follow his example and, God willing, I never shall.

Let me take a few minutes to remind all of you just who Brother Dr. Charles H. Wesley was and why his is a name, and why his was a life, that you should always remember.

Brother Dr. Wesley was born nearly 105 years ago and lived some 95 years. He graduated from Fisk, where he had been a star student, athlete and singer, and entered graduate school at Yale at age 19. He was the fourth African American to earn a Ph.D. at Harvard. He traveled and studied in Europe. He taught history at Howard University and rose through the ranks to become Dean of Liberal Arts and Dean of the Graduate School. As a scholar, he published 12 books

and 125 articles. He served as president of Wilberforce College and of Central State University in Ohio. He was an ordained minister in the African Methodist Episcopal Church. He wrote the history of our fraternity and served as its General President for nine critical years between 1931 and 1940. He served as president of the Association for the Study of Afro-American Life and History for 15 years.

But, in his own words, he gave his best to Alpha. And we should be thankful that he did.

There is more to know about Brother Wesley, however.

First, he was a loving and caring husband and father.

Second, despite his considerable talents and accomplishments, there was no arrogance about him. If at times he was first of all, he was, nevertheless, always a servant of all. "One's attainments," he said, "can serve as object lessons for others. There is no need to draw attention to them."

Third, he believed, correctly, that notions of racial superiority and inferiority explain very little, if anything, in human history.

Fourth, instead of talking about what America owed black people, he talked about what America owes itself and all of its people, and about what black people owe themselves.

Fifth, his interests and his horizons were never limited by the waters which separate North America from the rest of the world. His concern and his love were for all mankind.

Sixth, he made the nurturing of young people an integral part of his life.

And, to his everlasting credit, he never turned a deaf ear to any call to duty.

So perhaps you can understand why I feel compelled to say today that Brother Dr. Charles H. Wesley—scholar, athlete, teacher, musician, preacher; and Alpha man—was as American as they come. He knew the truth of that, even if most Americans didn't. And instead of giving up on, or giving in to, Americans who would deny his Americanness, he stood up for America and worked as hard as he could to make America own up to what it says it stands for.

With the kindness and courtesy of Dr. Wesley's accomplished daughter, Mrs. Charlotte Wesley Holloman, I have been privileged to read some of Brother Wesley's papers and original drafts of speeches. In the one which he delivered in Charleston, South Carolina, in 1977—the 201st year of American independence and the 71st year of alpha history—I found a message which gives meaningful insight into Charles H. Wesley, the man and philosopher. And I want you to hear his thoughts and his words as he delivered them to Alpha men there assembled. He said:

"It has become very necessary that thinking should be used in all our individual endeavors, for it is one of the powerful forces operating in our lives. America was built by its thinkers both in 1776 and subsequently as a great nation in 1976, and the method of this achievement and our own have been indicated very cogently in his familiar statement:

Back of the hammers beating,  
By which the steel is wrought  
Back of the workshop's clamor  
The seeker may find the thought.  
The thought that ever is master  
Of iron, of steam and steel  
That rises above disaster  
And tramples it under its heel.

Back of the motor's humming  
Back of the cranes that swing  
Back of the hammers drumming  
Back of the belts that sing.

There is an eye that scans them

Watching through stress and through strain  
There is a mind that plans them  
Back of the brawn the brain.

"In the long run," Brother Wesley continued, "whether it is in 1776 of 1976, the world is in the keeping of its idealists. . . . It is in the hands of men and women who with revolutionary impatience walk the lanes of the villages, with their feet on the ground opposing unjust laws with a song on their lips and with their hearts in the stars. . . . Such a one is never defeated until he gives up within. . . ."

This is Brother Wesley's legacy and our inheritance. Our duty today is to pick up where he left off and to stay the course in to the next century and the next millennium.

#### 2. THE MOMENT

There could hardly be a more appropriate moment than this one—with the dusk of the twentieth century descending upon the global village and the dawn of the Third Millennium hovering somewhere just beyond the horizon—to pause and consider the state of this world and our place and our possibilities in it. Regrettably, both the world and our place in it are in many respects in a perilous state.

Our is called a new age. The Cold War is over. The Soviet Union no longer exists. Totalitarianism, Marxism and socialism are in full retreat. Capitalism, democracy and freedom are everywhere the rage.

Freedom is something about which we African Americans know a great deal. We know what it's like to be deprived of it, to hunger and thirst for it, to fight and die for it, even though the Creator never intended for men and women to be either slaves or masters. As the 18th century English poet William Cowper wrote:

They found them slaves: But who that title gave?

The God of Nature never formed a slave!  
Though pride or force may acquire a master's name

Nature and justice must remain the same;  
Nature imparts upon whate'er we see  
That has a heart and life in it—be free!

And so, here in the age of freedom and democracy, we ought—all things being equal—to be dancing in the streets and on the crumbling walls of political, economic and cultural oppression.

But, for many, things seem to have gone terribly awry; everything new seems old again. In so many places and situations, we and many of our brothers and sisters in the human race find ourselves in an all-too-familiar situation: marginalized—excluded from the fun if not the games; victimized by poverty, politics, disease, famine, war, corruption, indifference, malign neglect and outright bigotry.

Major challenges confront us. But, as we know, challenges offer opportunities. And so there are, today, even in our relatively small sector of this world, abundant opportunities for us to demonstrate not just our loyalty and devotion to our country but also, as all Alphas are sworn, our love for all mankind.

So let us not fail to find inspiration in the many beacons of hope in the world and in our country. In South Africa, President Mandela and the African National Congress have not only taken command of the ship of state; they have skillfully guided it toward the open seas where the economic and social possibilities seem limitless.

Even in poor Haiti hope is alive. And here in the United States, a million black men, including many Alpha brothers, marched in support of individual and parental responsibility.

Nor should we fail to recognize our dear sister, the highly motivated Marian Wright

Edelman, who only recently led her own march on Washington on behalf of this nation's children, and who has made it clear that she will never stop fighting for our young people—black, brown, yellow, red or white—who, after all, our most precious natural resource and the link between our past and our future.

### 3. AMERICA'S MISSIONS

Of course, the United States has its troubles; but is still a special and sometimes wondrous place. Over the centuries many people have believed, and many still believe today, that Almighty God provided for the establishment of the United States—a new nation in a new world—to give man and woman an opportunity nearly unique in history to experience, and on the basis of that experience to cherish, peace, freedom, justice and brotherhood on Earth.

So far, that vision—whether it is God's or man's, whether it is legitimate or not—has not been fully realized. America has not yet lived up to its promise. But if we take the long view of history, we can see that the United States has served for more than two centuries as a shining example to many millions of people around the world, and has grappled successfully with certain enormous challenges both at home and abroad.

In the 19th century, for example, Americans had no choice but to decide once and for all whether human slavery had a legitimate place in the Republic. In 1858, Abraham Lincoln said, "A house divided against itself cannot endure permanently, half slave and half free \* \* \* I expect it will cease to be divided. It will," he said, "become all one thing, or all the other." And after a terribly bloody and destructive civil war, the United States emerged as a country in which slavery had no place—even if, tragically, *de jure* as well as *de facto* racism did.

Freed from the albatross of slavery, the United States enjoyed in the last quarter of the 19th century rapid economic growth and political as well as economic expansion into the larger world. And before long it became impossible for America's leaders to continue to heed George Washington's advice to avoid foreign entanglements. Indeed, by 1916, the midpoint of the First World War, it could no longer be argued that American security and freedom were somehow separate from western Europe's. As he dispatched American forces to the war "over there," President Woodrow Wilson spoke of the imperative to make the world, not just the United States, safe from would-be global emperors. At no time since then has this country been able to remain aloof from international politics without exposing itself, not to mention its brothers, cousins and friends, to powerful and sometimes ruthless antagonists who wish them, and us, ill.

This reality became indisputable when, during our isolationist period, would-be emperors of the world came into power in Germany, Italy and Japan and undertook to conquer, subjugate or intimidate those who dared to resist them. Only massive and sustained, if somewhat belated, intervention by the United States prevented those tyrants from achieving most if not all of their aims.

After the Second World War, yet another imperial threat emerged in the form of our former ally against the Axis powers, namely Josef Stalin's Soviet Union. I need not recount here today the details of the half-century-long Cold War fought by American presidents from Truman to Reagan. But I must say that prevailing in that struggle, as well as the Second and First World Wars, was indeed an essential component of America's mission in the 20th century. And to all those—and I am proud to be one of them—whose efforts and sacrifices made it possible

for us to live in a world over which no would-be emperor's shadow falls, we should be thankful.

As you recall, there was another tyrant who was overthrown during this century. He went by the name of Jim Crow. And under his authority millions of African Americans, and many white Americans, were deprived of their most basic civil and human rights. But since 1954 segregation has been illegal in America. And to all those whose efforts and sacrifices made it possible for us to live in a land in which no "whites only" sign can legally be erected, we should be thankful.

Now, I do not want to give the impression that I believe for a moment that all of the national and international atrocities served up by the 19th and 20th centuries have been completely or even satisfactorily eliminated. I do not, and you should not.

However, some of the most horrendous of them have been, and for that we should be thankful.

We know, of course that the 21st century will serve up horrors of its own; and although we are confident that good and capable men and women will rise up to grapple with them, we can afford to be neither complacent nor mentally unprepared. Quite the contrary; we should, and must, be alert; we must be ready for the world. And that means having principles, if not a plan, to guide us.

I believe we need look no further for ideals upon which to base our actions than the precepts of our fraternity and the examples set by Brother Wesley and so many other distinguished Alpha men over these last ninety years. I refer specifically to manly deeds, scholarship and, especially, love for all mankind, with special emphasis on "all." It was Brother Martin Luther King, Jr.'s dream that one day this nation would rise up and live out the true meaning of its creed—"that all men are created equal". And, lest we be tempted to reserve our love only for those who are easy to love, let us not forget that Jesus Christ said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

### 4. WHAT YOU CAN DO AND WHERE YOU CAN START

Just as we do not have to look any farther than to our beloved and renowned Alpha to find precepts and principles on which to base our actions, neither, unfortunately, do we have to look any farther than down the street or across town to find tragic conditions that cry out for human attention, ingenuity and love. But on top of that, television and the other mass media bring into our homes on a daily basis stories of untold suffering and dehumanization—much of it done to, and even by, people of color. These stories tug at our heartstrings and, too, cry out for human attention, ingenuity and love.

Caught between the local and the global, between what's happening over there and what's happening over here, we may be tempted to focus on one and ignore the other, or simply to pretend to see neither. But I believe, and I pray that you will come to share my belief—if you don't already—that there is only one race, only one place, and only one God who made them both. I pray, too, that if you do come to share my belief, then you will accept, if you have not already accepted, some measure of responsibility, no matter how small, for bringing to bear, on the afflictions which burden humankind and our planetary home, whatever attention, ingenuity and love you can muster.

Now, some of you may be wondering what you can do and where you can start. The best answer is that you should do what you feel you reasonably can, given your talents and resources; and you should start wherever your interests and your concern lead you.

Allow me, if you will, to share with you some of my thoughts about some of the issues that the American people and our government, among others around the world, should be thinking about and acting on.

It seems to me that we face three kinds of problems: Those that are traceable to, and best addressed by, individuals in their personal, family and community lives; Those that are traceable to, and best addressed, by private industry; and Those that are traceable to, and best addressed by, governments.

Concerning problems which I think of as being attributable and amenable mainly to the action or the inaction of individuals in their personal, family and community lives, Ten Deadly Sins, as I have labeled them, come to mine.

First, there is child abuse in all its forms, including neglect and physical, psychological and sexual abuse;

Second, there is the abuse and misuse of alcohol and other drugs, both legal and illegal;

Third, there is domestic violence, which takes place behind the closed doors of too many homes;

Fourth, there is gang violence, often related to the marketing of illegal drugs. Let me say that I include in my definition of gang violence the illegal hazing of young men who are pledges of our fraternity and quite a few others in these United States.

Fifth, there is the epidemic of teen pregnancy or premature parenthood, which obviously involves young men as well as young girls and young women;

Sixth, there is prejudice and discrimination, often accompanied by hate crimes, against our fellow men and women because of their race, creed, color, national origin or sexual orientation. In this regard, we must condemn unequivocally the cowardly and dastardly burning of African American and other churches. We must condemn hate crimes against Jewish people, their places of worship and their cemeteries. We must condemn hate crimes against homosexuals, which include assault, battery and even murder. And we must condemn the tendency of white America to blame either black men or people of Middle Eastern heritage for nearly every criminal or terrorist event in this country.

Seventh, and along the same line, there is the unforgivably unfair and costly tradition of subordinating the welfare of women and girls to that of men and boys. This is unacceptable in all its aspects, though especially so when girls' minds are neglected or their bodies mutilated, and when women are prohibited by government from exercising their right to terminate legally, safely and affordably an unwanted or health- and life-threatening pregnancy;

Eighth, there are the many unhealthy behaviors in which so many of us engage. I refer specifically to smoking, chewing tobacco, the overconsumption of food—especially foods with high fat, salt and calorie content. And perhaps most important in this age of AIDS, the highly irresponsible practice of unsafe sex by adults and teenagers who know, or ought to know, better.

Ninth, there is the regrettable and ominous mixture of apathy, cynicism and disrespect for law, government and politics;

And tenth, there is the stifling isolationism which has overtaken so many individuals, families and communities. I refer to our growing lack of interest in people, places and issues with whom and with which we may not have everyday contact. It is right to be worried about average Americans' lack of interest, and even hostility, toward foreign people and places. But we should be downright alarmed about average Americans' lack of interest in, and interaction with, their neighbors and fellow citizens.

Next, let us consider problems which are traceable mainly to, and best addressed by, the private sector in this country and in others. But before I focus on troubling aspects of contemporary private enterprise, let me make at least two things clear: First, the private sector is not an enemy of whom we should wish to be rid; in fact, because the private sector is the principal source of employment, innovation, growth and progress, we should, and do, want it to grow and prosper. Second, many companies, large and small, are models of corporate social responsibility. You don't have to be a Republican or a conservative to acknowledge this fact and give credit where it's due. The President did it a few weeks ago when he invited some of the more praiseworthy companies to send representatives to Washington and tell their stories to the country and the world.

Now, concerning private sector problems to be addressed, I have five in mind.

One—and for me the most important one today—is the problem of the violent images and antisocial ideas disseminated so broadly by the media and the entertainment industry, especially through movies, television shows and certain kinds of music. I don't necessarily advocate more regulation at this time, but the entertainment industry has to show allegiance to some moral principle other than "give them whatever they want, so long as it sells."

A second problem, similar to the first, is the lack of corporate social responsibility demonstrated by companies and industries which target advertising for alcohol, tobacco and games of chance at the most vulnerable segments of society, namely children and poor people.

A third important problem is the widely varying performance of companies and industries, especially in the United States, with respect to equal employment and affirmative action for women and underrepresented minorities. It is unacceptable that a person is subject to harassment or denial of a job or promotion because of physical traits or beliefs.

A fourth is the insensitivity of some large corporations to the genuine human needs and just deserts of their employees and communities. It doesn't seem unreasonable that a corporation can be compassionate and commercially viable at the same time. But it does seem unreasonable that a corporation can be in a community but not of it.

And, fifth, is the problems of corporate respect for this planet and for its wondrous ecological systems. One would expect businesspeople to know that there is a relationship between nature and the economy, even if, sadly, their knowledge is based solely on pragmatism. The overfishing of our oceans, for example, isn't just a crime against Mother Earth; it puts thousands of people out of work.

I come now to my third set of concerns, namely problems which are traceable to, or at least best addressed by, governments around the world.

Our federal government, and other national governments, face both inward and outward as they strive, we hope, to promote the general welfare, insure domestic tranquility, provide for the common defense and help secure, for any one who hungers for them, the same blessings of liberty and justice that we ourselves seek and sometimes enjoy.

Even if some Americans don't think so, there still are some things that our federal government, and national governments in developed and developing countries ought to be doing, or doing better, to improve conditions in their own societies. Several things come to mind.

First, government can do a much better job of educating young people. No nation

that fails to educate its children will have much of a present or a future.

Second, government can do a much better job of insuring that as many people as possible, especially children, have the best health care that a society can reasonably provide.

Third, government can do a much better job of insuring employment and decent and affordable housing for low and moderate income people.

Fourth, government can do a much better job of making our streets, neighborhoods and commercial districts safe for everyone, not just the wealthy and the politically influential.

Fifth, government can do a much better job of taking responsibility for protecting our natural environment and preserving it for future generations as a cultural and economic resource. Let me elaborate just a bit. When I say environment I don't mean just protecting the ecology from destructive people; I also mean protecting people from environments that are unhealthy because the air is dirty, toxic wastes have been dumped there, or the water is unsafe for human consumption.

Sixth, governments can do a much better job of governing. Too often, governments and the people who run them conduct themselves in ways that are highly deficient when it comes to honor, morality and integrity. They should be on notice that their people's patience has its limits and that they should either conform, reform or perform, or else expect to be informed that their time in office has expired.

Now, as I said earlier, governments face not only inward but outward, toward other government. And there are some things that outward-looking and forward-looking governments ought to be doing or doing better. I label these Ten Expressions of Love for Humankind.

One is to take effective steps to head off interstate and intrastate armed conflict.

A second is to take effective steps to stop any fighting or killing if prevention should fail.

A third is to prohibit, in law and in fact, ethnic cleansing, or anything that resembles it.

A fourth is to come to the aid of people displaced by conflict or natural disasters.

A fifth is to find ways to make war—if it is inevitable, and I pray that it isn't—less lethal, especially for innocent civilians during and after violent episodes. One of the great tragedies of our time is the killing and maiming of unsuspecting children, mothers and fathers by landmines encountered in their perfectly legitimate and innocent daily life.

A sixth thing that government ought to be doing better is coming to the aid of people and nations who have overthrown, or want to overthrow, tyranny and are likely to choose the path of democracy, freedom and tolerance.

A seventh is to treat the international AIDS epidemic more seriously. No person of any ethnicity should be indifferent to the fact that African American men have been harder hit by the virus than other groups of Americans, or that HIV and AIDS infection rates in Africa, where some 14 million men, women and children have contracted the virus, are the highest in the world and still rising. Nor should anyone fail to be greatly concerned that the AIDS epidemic has become established in the Caribbean and especially in Asia, where its explosive infection rate will soon overtake Africa's.

An eighth is to work harder to insure that the world economy operates fairly and justly for all nations, not just a fortunate few. As we race ahead toward the high-tech information economy of the twenty-first century, let

us consider how we might bring up to 20th century living standards the three billion or so of the world's people left behind in 18th and 19th century conditions.

A ninth is to build on the work begun four summers ago at the United Nations Conference on Environment and Development by following through on national and international commitments and agreements to address critical environmental problems.

And the tenth is to work harder to make the United Nations the place where all nations meet not just to talk—which is valuable, of course—but also to resolve conflicts peacefully and work together to eliminate the problems which threaten all, many or some of our fellow human beings.

##### 5. CONCLUSION

Brothers, three years ago, when I spoke to many of you here in New Orleans at the 87th Anniversary General Convention, I said: "We have, and will always have, a further contribution to make, a place to fill, a work to perform." I suspect that the litany of concerns which I have just summarized—most of them not only serious but painfully complex as well—will serve to confirm the continuing truth of that statement. And although this reality is in many ways a said commentary on the state of the nation and the world, it should also serve as a reminder of why we as men of Alpha Phi Alpha are needed more and more in the community, in the nation, and in the world.

My Brothers, I call on each of you—as Americans, as Americans of African Heritage, and as children of God, sent by Him to dwell temporarily on this Earth—to do whatever you can to improve the quality of life on this planet.

You don't have to be a politician; you don't have to be a diplomat; you don't have to be a general or an admiral; nor a scholar or a preacher. All you have to be is someone who cares about his family, his community, his environment and his fellow human beings, wherever they may be, whatever their language, whatever their religion, and whatever the color of their skin.

I think the great 19th Century American philosopher and poet, Ralph Waldo Emerson, put it best:

So near is grandeur to our dust

So near is God to man

When duty whispers low "thou must"

The Youth replies, "I can!"

My dear Brothers in Alpha, that is the message I bring to you today. That is the message I thank you for listening to. And that is the message in the spirit of Charles Harris Wesley that I ask you to accept an respond to as men worth of being Alphas.

Good luck and godspeed. ●

Mr. KERRY. Mr. President, I rise today to support final passage of H.R. 3060 as amended by S. 1645, the Antarctic Science, Tourism, and Conservation Act of 1996, which I introduced earlier this year. This legislation will enable the United States to implement the Protocol on Environmental Protection to the Antarctic Treaty. The Protocol was negotiated by the parties of the Antarctic Treaty System and signed in October, 1991. The Senate gave its advice and consent to the Protocol on October 7, 1992. In August 1993, I introduced the precursor to this bill and the Senate Commerce Committee reported it to the full Senate in early 1994. Unfortunately, continuing disagreements among scientists, conservation groups, and the Administration about the legislative changes needed for the United States to carry

out its responsibilities under the Protocol prevented further action on that bill. Passage of this bill today brings to a close a long, arduous process in which all of the parties mentioned above have finally reached agreement.

The bill Senator HOLLINGS and I introduced is supported by all the parties engaged in this somewhat lengthy, but ultimately successful, consensus-building process. The Commerce Committee held a hearing on S. 1645 in June and ordered the bill to be favorably reported. During committee consideration of the bill, members agreed to work with Senator STEVENS on a floor amendment addressing polar research and policy. That amendment offered today to S. 1645 requires the National Science Foundation to report to Congress on the use and amounts of funding provided for Federal polar research programs. There is no opposition to this amendment.

Mr. President, S. 1645 builds on the existing U.S. regulatory framework provided in the Antarctic Conservation Act to implement the Protocol and to balance two important goals. The first goal is to conserve and protect the Antarctic environment and resources. The second is to minimize interference with scientific research. S. 1645 amends the Antarctic Conservation Act to make existing provisions governing U.S. research activities consistent with the requirements of the Protocol. As under current law, the Director of the National Scientific Foundation (NSF), would remain the lead agency in managing the Antarctic science program and in issuing regulations and research permits. In addition, the bill calls for comprehensive assessment and monitoring of the effects of both governmental and nongovernmental activities on the fragile Antarctic ecosystem. It also would continue indefinitely a ban on Antarctic mineral resource activities. Finally, S. 1645 amends the Act to Prevent Pollution from Ships to implement provisions of the Protocol relating to protection of marine resources.

As one of the founders of the Antarctic Treaty System, the United States has an obligation to enact strong implementing legislation, and is long overdue in completing ratification of the Protocol.

In closing, Mr. President, I would like to thank Senator HOLLINGS for all of his assistance in getting agreement on this legislation. The House passed similar legislation, H.R. 3060, by a vote of 352-4 in June. I urge my colleagues' support for final passage of the Antarctic Science, Tourism, and Conservation Act of 1996.

#### HENRY A. WALLACE

• Mr. HARKIN. Mr. President, I would like to take this opportunity to bring to the attention of the Senate a notable speech by one of our colleagues, and one of my fellow Iowans, Senator John C. Culver. The subject of Senator Culver's speech is that of another promi-

nent Iowan, Henry A. Wallace. Both these men embody the wisdom and insight of the residents of the great State of Iowa.

Senator Culver's distinguished speech, given March 14 at the Carnegie Institution of Washington, marked the inaugural of the Henry A. Wallace Annual Lecture. Sponsored by a research center named after Henry A. Wallace, the annual lecture will address agricultural science, technology, and public policy. Senator Culver's speech, entitled "Seeds and Science: Henry A. Wallace on Agriculture and Human Progress," held listeners spellbound as he described the life and times of a pragmatic farmer from Iowa.

As many of you know, Henry A. Wallace served our country in many ways: as a farmer, editor, scientist, Secretary of Agriculture, Secretary of Commerce, and Vice-President. As a farmer, Wallace realized the importance of environmental stewardship. As he once wrote, "The soil is the mother of man and if we forget her, life eventually weakens." While Henry A. Wallace made many contributions to this Nation for which we thank him, it is perhaps Mother Nature who thanks him the most.

I ask that the text of Senator Culver's speech appear in the RECORD.

SEEDS AND SCIENCE: HENRY A. WALLACE ON AGRICULTURE AND HUMAN PROGRESS—GUEST LECTURER: SENATOR JOHN C. CULVER

Sometime in 1933, while he was battling to rescue American agriculture from its greatest crisis, Secretary of Agriculture Henry Agard Wallace was invited to be the featured guest at a swanky party in New York City. It was not the sort of thing Wallace enjoyed. A quiet, cerebral man, Wallace often found such social functions uncomfortable. He wasn't good at flattery or small talk, had no interest in gossip and disdained off-color humor.

Gathered around him that evening was a group of writers, planners, technicians and other members of the New York intelligentsia eager to take his measure. Wallace was still something of a mystery to them, as he was to most of the nation. At age 44, he was the youngest member of President Roosevelt's Cabinet. The son and grandson of prominent Iowa Republicans—his father had served in the Harding and Coolidge cabinets—Wallace was still a registered Republican himself. He was, by background, an editor and corn breeder; he had never sought public office and had accepted his current position with considerable reluctance.

Perhaps most intriguing to the people in the room was the depth and breadth of Wallace's intellectual interests. Wallace was not only a geneticist and journalist, he was one of the nation's leading agriculture economists, an authority on statistics and author of the leading text on corn growing. His interests ranged from diet to religion, from weather to monetary policy, from conservation to Native American folklore. Somewhere along the line, he also found time to start the world's first—and still the world's largest and most successful—hybrid seed corn company.

So his small audience had much to ask Wallace about and they peppered him with questions. Finally one of them inquired: "Mr. Wallace, if you had to pick the one quality which you thought most important for a man to have in plant-breeding work,

what would it be?" The man settled back to enjoy a long scholarly reply but Wallace's response was brief and startling. Without a moment's hesitation he said: "Sympathy for the plant."

For Wallace, the failure to understand the nature of plants and animals—their structure and purpose, their needs and cycles—was symptomatic of modern man's inability to understand life itself. "When you sweat on the land with a purpose in mind you build character," he wrote. "Watching things grow, whether plant or animal, is all important. One of the wisest of the old Anglo-Saxon sayings is, 'The eye of the master fattens the ox.' How, he wondered, could man grasp the essence of life without taking into account the totality of living things: plants and animals and human beings and the spirit that animates their existence? He later acknowledged that he usually liked plants better than animals, but he appreciated the latter because "they gave [the] manure that nourished the plants."

Wallace had nothing sentimental in mind when he used the expression "sympathy for the plant." Rather, he viewed "sympathy" as an outgrowth of rigorous observation and exacting employment of scientific principles. Throughout his life, beginning at an unusually early age, Wallace placed great store in the value of scientific understanding. By training and temperament, he was an unusually unsentimental man.

About 1904, when Henry Wallace was in his mid-teens, he attended a young farmer's "corn show" and watched as ears of corn were judged by their appearance. The "beauty contest" winners, based on their uniformity, shape, color and size, were deemed to be the superior breeding stock. Professor P.G. Holden, part crusading scientist and part flamboyant showman, was the great evangelist of corn, and he was undoubtedly the best-known corn show judge in the United States. He was also a personal friend of the Wallace family. Young Henry's grandfather, the beloved preacher-journalist known to thousands of midwestern readers as "Uncle Henry" Wallace, had been largely responsible for bringing Holden to his teaching position at Iowa State.

The story of what happened at that corn show was later written by Paul de Kruif, author of a colorful book on the great food scientist called *The Hunger Fighters*:

Gravely, for the instruction of youth, [Holden] held up a great cylindrical ear that was not so good to his learned eye. "This ear, boys, shows a marked lack of constitution!" cried Holden. "And look at this one for contrast," said he. "Observe its remarkably strong middle!" And such is the folly of teaching—that every boy, hypnotized, could do none other than see what Holden wanted him to see. Solemnly the professor judged and awarded the medal to the very finest ear of all those hundreds of ears of maize, and pronounced it champion.

A mob of disappointed farm boys straggled out of the room. Henry stayed. The professor unbent. "Now young man, if you really want proof that I'm right, why don't you take thirty or so of these prize ears? Then next spring plant them! Plant them, one ear to a row of corn. Then harvest them next fall—and measure the yield of them."

The next spring Henry Wallace took those 33 fine ears, shelled them into separate piles, stuck them under the soil, four kernels to a hill, in 33 rows, one ear to a row, on a little piece of land his father gave him. What he learned from those 33 rows of corn, of course, was that Holden and his corn shows were all wet. The ten ears of corn judged fairest by the good professor were among the poorest yielders in the test, and some of the ugliest